

T H E  
*Triumphs ouer Death:*

OR  
A Consolatorie Epistle, for afflicted minds, in the affects of dying friends.

*First written for the consolation of one: but nowe published for the generall good of all, by R.S. the Authour of S. Peters Complaint, and Meconia his other Hymnes.*



L O N D O N

Printed by *Valentine Simmes* for *John Busbie*, and are to be sold at *Nicholas Lings* shop at the West end of *Paules Church*.

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Triumph over Death:

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A Consolatorie Epistle, for such  
that are afflicted, in the effects of  
dying friends.


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but more publish'd for the benefit  
of all, by R. S. the younger of S.  
Peter's Church, and M. M.  
his sister's Son.



L O N D O N

Printed by R. B. for J. Sturges for 1694  
And are to be sold at A. A. Wells  
Bookseller at the West end of  
St. Pauls Church.

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*To the Worshipfull M. Richard Sackuile,*  
Edward Sackuile Cicilie Sackuile and Anne Sackuile,  
the hopefull issues of the honourable Gentleman  
maister Robert Sackuile Elqare.

**M**ost lines do not the best conceits containe,  
Few wordes well sought may comprehend much  
Then, as to vs, the first is counted vaine, (matter:  
So is't praise worthy to conceit the latter,  
The grauest wittes that most graue matters expect,  
The qualitie, not quantitie respect,  
The smallest spacke will cast a burning heat:  
Base cottages may harbour things of worth,  
Then though this Volume be, nor gay, nor great,  
Which vnder your protection I set forth,  
Do not with contempt disclaime full of  
Denie to reade this well meant orphanes mite.

And since his father in his infancie  
Provided patrons to protect his heire,  
But now by death none sparing crueltie  
Is turnd an orphan to the open aire:  
I his vnworthie foster-fire hane darde,  
To make you patronizers of this warde.

## The Epistle Dedicatorie.

You glorious issues of that glorious dame,  
Whose life is made the subject of deathes will,  
To you succeeding hopes of mothers fame,  
I dedicate this fruit of Southwells quill:  
He for your vntles comfort first it writ,  
I for your consolation print and send you it.

Then daunt in kindnesse to accept the worke,  
Which he in kindnesse writ, I send to you,  
The which till now clouded desire did lurke:  
But now opposed to ech Readers view,  
May yeelde commendations fruit to euery wight,  
That feels his conscience prickt by Pareses sight.

But if in anye I haue presumptuous beene,  
My pardon craine, punitores your fauours;  
If any fault in print be past on scene,  
To let it passe, the Printer is the crauer,  
So shall he thanke you, and I by duty bound,  
Pray that in you may all good gifts abound.

Your worships humbly deuoted,

John Trussell

Printed by Iohn Trussell at the North Gate in London  
Under the Tower of London  
In the year of our Lord 1594  
The 10th of May





R Reade with regarde, what here with doe regarde,  
O Our second Ciceronian *Southwell* lenr,  
B By whose perswasive pithy argument,  
E Ech well disposed etc may be pregarde,  
R Respectively their griefe for friends decease  
T To moderate without all yaine excesse.

S Sith then the worke is worthie of your view,  
O Obstraet not him which for your good it pend;  
V Vnkinde you are if you it reprehend,  
T That for your profit it presented you,  
H He pend, I publish this to pleasure all,  
E Esteeme of both then as we merite shall,  
W Wey his workes woorth, accept of my goodwill,  
E Else is his labour lost, mine crost, both to no end:  
L Left then you ill deserue what both intend,  
L Let my goodwill and small defects fulfill:  
He here his talent trebled doth present,  
I, my poore mite, yet both with good intent,  
Then take them kindly both, as we them ment,

*John Trussell.*

Yet if perchance from late learning I be  
Or for a fashion Bible bearing hypocrite,  
Whose hollow heart do seeme most fully wile,  
Do the Author of the worke despise,  
I wish them we might the worke and not who might it  
But they that knowe what was the soule of light,  
Because the Preacher was a Preacher true,  
To seeke what comfort will not endure.

## To the Reader.

CHancing to find with Elopes Cocke a stone,  
Whose worth was more than I knew how to prize:  
And knowing, if it should be kept vnknowne,  
T'would many skathe, and pleasure few or none,  
I thought it best, the same in publike wise  
In Print to publish; that impartiall eyes  
Might reading iudge, and iudging, praise the wight  
The which this Triumph ouer Death did write.

And though the same he did at first compose  
For ones peculiar consolation,  
Yet will it be commodious vnto those,  
Which for some friends losse, proue their own selfe-foc,  
And by extremitie of exclamation,  
And their continuall lamentation  
Seeme to forget, that they at length must tread  
The selfe same path which they did that are dead.  
But those at yet whome no friends death doth crosse,  
May by example guide their actions so,  
That when a tempest comes their Barke to tolle,  
Their passions shall not superate their losse:  
And eke this Treasure doth the Reader shew,  
That we owe breath to Death by duties owe,  
And thereby proue, much teares are spent in vaine,  
When teares can not recall the dead againe.

Yet if perhappes our late sprung sectaries,  
Or for a fashion Bible-bearing hypocrites,  
Whose hollow hearts do seeme most holy wise,  
Do for the Authours sake the worke despise,  
I wish them weigh the worke, and not who wrights:  
But they that leaue what most the soule delights,  
Because the Preachers, no Precisian, sure,  
To reade what Southwell writ will not endure.

But

## To the Reader.

But leaving them, since no perswades suffice  
To cause them reade, except the spirit moue,  
I wish all other reade, but nor despise  
This litle Treatise: but if *Momus* eies  
Espie Deaths Triumph, it doth him behoue,  
This writer, worke, or me for to reprove:  
But Let his pitch-speecht mouth defile but one,  
Let that be me: let rather two alone,  
For if offence in either merit blame,  
The fault is mine, and let me reape the shame.

*John Trussell.*

## The Author to the Reader.



**I**f the Athenians credited on a state, and were not so good, supposing hee would be pleased with their opinion, though they were ignorant of his name: I presume that my labour may be grateful being deuoted to such men, whose names I knowe, and whose fame I haue heard, though vnacquainted with their persons. I intended this comfort to him whom a lamenting sort hath left most comfortlesse, by him to his friends, who haue equall portions in this sorrow. But I thinke the Philosophers rule will be heere verified, that it shall bee last in execution, which was first designed and hee shall last enioy the effect, which was first owner of the cause: thus let Chance bee our rule since Choice may not, and into which of your hands it shall fortune, much honour and happinesse may it carrie with it, and leaue in their hearts as much toy as it found sorrow: where I borrow the person of a Historie as well touching the dead as the yet suruiuing, I build vppon report of such Authours, whose hoary heads challenge credit, and whose eies and eares were witneses of their wordes. To craue pardon for my paine were to slander a friendly office, and to wrong their courtesies, whom nobilitie neuer taught to answer affection with anger, or to wage durie with dislike: and therefore I humbly present vnto them with as many good wishes as good will can measure from the best meaning minde, that hath a willingnesse, rather to afforde, then to offer due seruice, were not the means as worthlesse as the minde is willing.

R. S.

# The Triumphs ouer Death:

OR,

## A Consolatorie Epistle for troubled mindes in the affects of dying friends.



If it be a blessing of the vertuous  
to mourne, it is the rewarde of  
this, to be comforted; & he that  
pronounced the one, promised  
the other: I doubt not but that  
Spirite, whose nature is Loue,  
and whose name Comforter, as  
he knowes the cause of our griefe, so hath he salued  
it with supplies of grace, pouring into your wound  
no lesse oyle of mercy then wine of iustice; yet such  
courtesie oweth cōpasion as a duty to the afflicted,  
& nature hath ingrafted a desire to find it, I thought  
good to shew you by prooffe, that you cary not your  
cares alone, though the load that lieth on others can  
little lighten your burthen, hir decease cā not but sit  
neerer your hart, whom you had taken so deep into  
a most tender affectiō. That which dieth to our loue,  
being alway aliuē to our sorow, you wold haue bin  
kind to a lesse louing sister; yet finding in hir so ma-  
ny worths to be loued, your loue wrought more ear-  
nestly vpon so sweet a subiect, which now being ta-  
ken from you, I presume your griefe is no lesse then  
your loue was, shone of these being euer the measure  
of the other: the scripture mōueth vs to bring forth  
our tears on the dead, a thing not offending grace, &  
a right to reason. For to be without remorse in the

B

death

Ac. 17

## *The triumphs ouer Death.*

death of friends, is neither incident nor conueniēt to the nature of man, hauing too much affinitie to a savage temper, & ouerthrowing the ground of al piety, which is a mutual sympathie in eck of others miseries: but as not to feele sorrow in sorrowfull chances, is to want sence, so, not to beare it with moderation, is to want vnderstanding, the one brutish, the other effeminat, & he hath cast his account best that hath brought his summe to the meane. It is, no lesse fault to exceede in sorow, then to passe the limits of competēt mirth, sith excesse in either is a disorder in passion, thogh that sorow of curtesy be lesse blamed of men, bicause, if it be a fault, it is also a punishment, at once causing & tasting tormēt. It is no good sign in the sick to be senslesse in his paines, as bad it is to be vnusually sensitiue, being both either harbingers or attendāts of death. Let sadnes, sith it is a du to the dead testify a feeling of pity, not any pang of pāsio, and bewray rather a tender then a delected minde. Mourne as that your friends may find you a liuing brother, all men a discrete moutner, making sorow a signel, not a superior, of reason. some are so obstinate in their own wil, that euen tūne the natural remedy of the most violent agonies cannot by any delaies assuage their grieſe, they entertain their sorow with solitarie muses, and feed their sighs and teares, they pine their bodies, & draw al penſiue consideration to their minds, nursing their heauinesse with a melancholy humor, as thogh they had vowed themselves to sadnes, vnwilling it should endē till it had ended them, wherin their folly sometimes findeth a ready effect; that being tru which *Salomon* obserued,

that



## *The Triumphs over Death.*

that as a smoth the garment, & a worme the wood,  
so doth sadnesse perswade the heart. But this im-  
potent softnesse fixeth not sober mindes. Wee must  
not make aliues profession of a seuen nights dietie,  
nor vnder colour of kindnesse be vnnaturall to our  
selues, if some in their passion ioined their thoughts  
into such laborinths, that neither wit knoweth, nor  
will careth how long or howe farre they wander in  
them, it discovereth their weaknesse, but discerneth  
our meditation. It is for the most the fault, not of  
all, but of the feeblest women, who next to the fur-  
nerall of their friends, deem it a second widowhood  
to force their teares, and make it their happinesse to  
seeme most vnhappy, as though they had only been  
left aliue to be a perpetuall map of dead folkes mis-  
fortunes: but this is to arme an enemy against our  
selues, and to yeeld Reason prisoner to Passion, put-  
ting the sworde in the rebelles hand when wee are  
least able to withstand his treason. Sorrowe once  
setled is not lightly remoued, easily winning, but  
not so easily surrendring possession, and where it is  
not excluded in time, it challengeth a place by pre-  
scription. The Scripture warneth vs, not to giue  
our hearts to sadnes, yea rather to reiect it as a thing  
not beneficiall to the dead, yet preiudiciall to our  
selues, *Ecclesiasticus* alloweth but seauen dayes to  
mourning, iudging moderation in plaint to be a suf-  
ficient testimony in good will, and a needfull office  
of wisdom. Much sorrowe for the dead is eyther  
the childe of selfe-loue, or of rash iudgement: if wee  
should smead our teares for others death, as a meane  
to our contentment, wee shewe but our owne

Revel. 3. 5

## *The triumphs ouer Death.*

wound perfit louers of our selues, if we lament their decease as their hard destinie, we attach them of euil deservuig, with too peremmatory a censure as though their life had been a arise, and their death a leape into finall perdition, for other wise a good departure craueth small condolling, being but a harbour from stormes, and an entrance vnto felicitie. But you know your sister too well to incurr any blame in these respects. And experience of her life hath stored your thoughts with notice of so rare vertues, as might sooner make hir memorie an inforcement to ioy, then any inducement to sorrow, and moue you to esteeme her last duties rather the triumph of her victorie then the farewellles of her decease. She was by birth second to none but vnto the first in the realme, yet she measured onely greatnesse by goodnes, making nobilitie but the mirrour of vertue, as able to shew things worthie to be seene, as apte to draw many eyes to beholde it, shee suited her behaviour to her birth, and ennobled her birth with her piety, leauing her house more beholding to her for hauing honoured it with the glorie of her vertues, then she was to it for the titles of hir degree, she was high minded in nothing but in aspiring to perfection, and in the disdain of vices, in other things couering her greatnes with humilitie among her inferiours, & shewing it with curisie amongst hir peeres: of the castitie of her selfe, and her sober gouernement may be a sufficient testimony, that enuy hir self was dumbe in her dispraise, finding in her much to repine at, but naught to reprocue: the clearenes of hir Honor I neede not to mention, she hauing alwaies

armed

## *The triumphs ouer death.*

armed it with such modestie as taught the most vn-temperate tongues to be silent in her presence, and answered their eyes with scorne and contempt that did but seeme to make her an aime to passion, yea, and in this behalfe, as almost in all others, shee hath the most honourable and knowen Ladies of the land, so common and knowen witnesses, that those that least loued her religion, were in loue with her demeanour, deliuering their opinions in open praises. How mildely she accepted the checke of fortune fallen vpon her without desert, experience hath bin a most manifest prooffe; the temper of her mind being so easie that she found little difficulcie in taking downe her thoughts to a meane degree, which true honour, not pride hath raised to the former height, her faithfulness and loue where she found true friendship, is written with teares in many eies, and will be longer registred in grateful memories of diuers that haue tried her in that kinde; auowing her for secrecie, wisdom, and constancie, to be a miracle in that sex: yea when shee found least kindnesse in others, she neuer lost it in herselfe, more willingly suffering then offering wrong, and often weeping for their mishappes, whome though lesse louing her, shee could not but affect. Of the innocencie of her life this generall all can auerre, that as shee was gratefull many wayes, and memorable for vertues, so was shee free from all blemish of any vice, vsing, to her power, the best meanes to keepe continually an vndefiled conscience: her attire was euer such as might both satisfie a curious eie, and yet beare witness of a sober minde, neyther singular, nor vaine,

## *The triumphs over Death.*

but such as her peeres of least report vsed: her tongue was very little acquainted with oathes, valesse eyther dutie or distrust did enforce them: and surely they were needelesse to those that knewe her, to whome the truth of her words could not iustly be suspected, much lesse was she noted of any vnfitting talke, which as it was euer hatefull to her eares, so did it neuer defile her breath: of feeding shee was very measurable, rather too sparing then too liberrall a diet: so religious for obseruing of fasts, that neuer in her sicknesse shee coule hardly bee won to breake them, and if our soules be possessed in our patience, surely hir soule was truly hir own, whose rocke though often stricken with the rod of aduersity neuer yeelded any more then to giue issue of eie streames, and though these through the tendernes of her nature & aptnes of hir sex, were the customarie tributes that her loue paid, more to her friends then her owne misfortunes, yet were they not accompanied with distempered words or ill seeming actions, reason neuer forgetting decencie, though remembring pitie, her deuotions shee daily obserued, offering the daily sacrifice of an innocent heart, and stinting her selfe to her times of prayer, which shee performed with so religious a care, as well shewed that shee knew howe high a Maiestie shee serued, I neede not write how dutifully shee discharged all the behoores of a most louing wife, since that was the commonest theame of her praise, yet this may be saide without improoffe to any, that whosoever in this behalfe may be counted her equall, none can iustly be thought her superiour; where she owed shee  
payed

## *The triumphs ouer Death.*

payed dutie, where she found shee turned courtesie, wheresoeuer she was knowen, she deserved amitie, desirous of the best, yet disdainning none but euill company, she was readier to require benefites then reuenge wrongs, more grieued then angrie with vnkindnes of friends, when either mistaking or misreport occasioned any breaches: for if their words came credite, it entred deepest into her thoughts, they haue acquitted her from all spice of malice, not one-ly against her friends, whose dislikes were but a re-tire to slippe further into friendship, but euen her greatest enemies, to whom if shee had bene a iudge as she was a suppliant, I assuredly thinke she would haue redressed, but not reuenged her iniuries: In summe, she was an honour to her predecessours, a light to her age, and a patterne to her posteritie; neither was her conclusion different from her premisses, or her death from her life, she shewed no dismay, being warned of her danger, carying in her conscience the safe conduct of innocencie. But hauing sent her desires to heauen before with a milde countenance, and a most calme minde, in more hope then feare, she expected her owne passage, she commended both her dutie and good will to all her friends, and cleared her heart from all grudge towards her enemies, wishing true happinesse to them both, as best became so soft and gentle a minde, in which anger neuer staid, but as an vnwelcome stranger: Shee made open profession that shee did die true to her religion, true to her husband, true to God and the world, shee enjoyed her iudgement as long as she breathed, her body earnestly offering her  
last

## *The triumphs ouer Death.*

last deuotions, supplying in thought what faintnes suffered not hir tongue to vtter: in the end, when hir glasse was run out, and death began to challenge his interest, some labouring with too late remedies to hinder the deliuey of hir sweet soule, she desired them estsoones to let her go to God; and her hopes calling her to eternall kingdomes, as one rather falling a sleepe then dying, she most happily tooke her leaue of all mortall miseries. Such was the life, such was the death of your dearest sister, both so full of true comfort, that this surely of her vertues may be a sufficient lenatiue to your bitterest griefes. For you are not (I hope) in the number of those that reckon it a parte of their paine to heare of their best remedies, thinking the rehearsal of your dead friendes prayes an vpbraiding of their losse: but sith the obliuion of her vertues were iniurious to her, let not the mention of her person be offensive vnto you, and bee not you grieued with her death, with which she is best pleased. So blessed a death is rather to be wished of vs, then pitied in her, whose soule triumpheth with God, whose vertues still breatheth in the mouths of infinit praises, and liueth in the memories of all, to whom either experieuce made her known, or fame was not enuious to conceale her deserts: shee was a iewel that both God and you desired to enioy; he to her assured benefit without selfe interest, you for allowable respects, yet employing her restraint among certaine hazards and most yncertaine hopes. Be then ympier in your owne cause, whether your wishes or Gods will importeth more loue, the one, the adornement of her exile, the other, her returne  
into



## The triumphs over Death.

into a most blessed countrie, and sith it pleased God  
in this loue to be your riual, let your discretion de-  
cide the doubt, whom in due should carrie the suite,  
the prerogative being but a right to the one: for na-  
ture & grace being the motiues of both your loues,  
she had the best title in them that was author of the,  
and she, if worthy to be beloued of either, as she was  
of both, could not but prefer him to the dearest por-  
tion of her deepest affection: let him with good leaue  
gather the grape of his own vine, & plucke the fruit  
of his owne planting, and thinke so curious workes  
euer safest in the artificers hand, who is likeliest to  
loue them, and best able to preserve them, shee did  
therefore her dutie in dying willingly: and if you  
will doe yours, you must be willing with her death,  
sith to repine at her liking is discourtesie, at Gods an  
impiety, both vnfitting for your approued vertue,  
she being in place where no griefe can annoy her, she  
hath little neede or lesse ioy of your sorow, neither  
can she allow in hir friends that she would loathe in  
her selfe, loue neuer affecting likenesse: if she had bin  
euill, she had not deserued our teares: being good, she  
cannot desire them, nothing being lesse to the like-  
nesse of goodnes, than to see it selfe any cause of vn-  
iust disquiet or trouble to the innocent. Would *Sam*  
haue thought it friendship to haue wept for his for-  
tune, in hauing founde a kingdome by seeking of  
cattel: or *Dauid* account it a courtesie, to haue sorrow-  
ed at his successe, that from following sheepe came to  
foile a giant, and to receiue in fine a royall crowne  
for his victorie, why then should her lot bee lamen-  
ted, whome higher fauour hath raised from the dust.

grape.

1. King. 9.

1. King. 17.  
Psal. 115.

## *The triumphs ouer Death.*

Psal. 16.

Eccles. 1. 16

to sit with princes of gods people, if security had bin  
giuen, that a longer life shuld stil haue bin guided by  
vertue, and followed with good fortune, you might  
pretend some cause to complaine of her decease. But  
if different effectes should haue crossed your hopes  
(processe of time being the parent of strange altera-  
tions) then had death bin friendlier then your selfe,  
& sith it hung in suspence which of the two would  
haue hapned, let vs allowe God so much discretion,  
as to thinke him the fittest arbitrator in decision of  
the doubt: her foundations of happines were in the  
holly hilles, and God sawe it fittest for her building  
to be but low in the vale of teares, and better it was  
it should be soone taken downe, then by rising too  
high to haue oppressed her soule with the ruines,  
Thinke it no iniury that she is now taken from you,  
but a fauour that she was lent you so long, and shew  
no vnwillingnes to restore God his owne, sith hi-  
therto you haue payed no vsury for it: consider not  
how much longer you might haue enioyed hir, but  
how much sooner you might haue lost her: and sith  
she was held vpon curtesie, not by any couenāt, take  
our soueraignes right for a sufficient reason of her  
death, our life is but lent, a good to make therof, du-  
ring the loane our best commoditie: It is due debt to  
a more certaine owner then our selues, and therefore  
so long as we haue it, we receiue a benefit, when we  
are depriued of it, wee haue no wrong, wee are te-  
nants at will of this clayee farme, not for tearme of  
yeeres, when wee are warned out, we must be ready  
to remooue, hauing no other title but the owners  
pleasure: it is but an Inne, not a home: we came but  
to

## *The triumphs ouer Death.*

to baite, not to dwell, and the condition of our entrance was in fine to depart. If this departure be grievous it is also common; this to day to me, to morrow to thee, and the case equally afflicting all, leaueth none any cause to complain of iniurious vsage.

Natures debt is sooner exacted of some then of other, yet is there no fault in the creditor that exacteth but his owne, but in the greedinesse of our egot hopes, either repining that their wishes faile, or willingly forgetting their mortalitie, whom they are vnwilling by experience to see mortall, yet the general tide washeth all passengers to the same shoare, some sooner, some later, but all at the last: and wee must settle our mindes to take our course as it cometh, neuer fearing a thing so necessary, yet ever expecting a thing so vncertaine. It seemeth that God purposely concealed the time of our death, leaving vs resolu'd betweene feare and hope of longer continuance. Cut off vnripe cares, lest with the notice and pensuernesse of our diuorce from the world, we should lose the comfort of needful contentments, & before our dying day languish away with expectation of death. Some are taken in their first steppe into this life, receiuing in one, their welcome and farewell, as though they had beene borne only to be buried, & to take their passport in this houely middle of their course, the good to preuent change, the bad to shorten their impietie: some liue till they be weary of life, to giue prooffe of their good hap, that had a kindlier passage, yet though the date be diuerse, the debt is all one, equally to be answered of all as their time expireth; for who is the man shall liue and not

## The triumphs ouer Death.

2. Kings. 14.  
Ques. 5.

See death: sith we al die; and like water slide vppon the earth. In Paradise wee receiued the sentence of death, and here as prisoners we are kept in ward, tarrying but our times till the Gaoler call vs to our execution. Whom hath any vertue eternized, or desert comended to posteritie, that hath not mourned in life, and bin mourned after death; no assurance of ioy being sealed without some teares? Euen our blessed Lady the mother of God was throwen down as deep in temporal miseries as she was advanced high in spirituall honours, none amongst all mortal creatures finding in life more proof then she of hir mortalitye: for hauing the noblest son that euer woman was mother of, not onely aboue the condition of men, but aboue the glorie of Angels, being her sonne onely, without temporall father, and thereby the losse of both parents doubled in hir breast, being her onely Son without other issue, and so her loue of all children finished in him: Yea, he being God, and she the nearest creature to Gods perfections, yet no prerogative either quitted her from mourning, or him from dying: and though they surmounted the highest Angels in all other preeminences, yet were they equall with the meaneest men in the sentence of death. And howbeit our Ladie being the patternne of christian mourners, so tempered her anguish, that there was neither any thing vndone that might be chaunted of a mother; nor any thing doone that might be misliked in so perfit a matron, yet by this we may gesse with what curtesies death is likely to friend vs, that durst cause so bloody funerals in so haughty a stocke; not exempting him from the lawe

## *The triumphs ouer death.*

law of dying that was the authour of life, and soone after to honour his triumphs with ruines and spoile of death. Seeing therefore that death spareth none, let vs spare our teares for better vses, being but an I-doll sacrifice to this deafe and emplaceable executioner, and for this not long to bee continued, where they can neuer profit, nature did promise vs a weeping life, exacting teares for custome as our first entrance, and for suting our whole course in this dolefull beginning: and therefore they must be vsed with mesure that must be vsed so often, and so many causes of weeping, lying yet in the debt, such we cannot end our teares, let vs at the least reserve them, if sorrowe cannot be shunned, let it bee taken in time of neede, such otherwise being both troublesome and fruitlesse it is a double miserie, or an open follie. We moisten not the ground with pretious waters, they were stilled for nobler endes, either by their fruits to delight our senses, or by their operation to preserve our healths. Our teares are water of too high a price, to be prodigally powred in the dust of anie graues. If they be teares of loue, they perfume our prayers, making them odour of sweetnesse, fit to be offered on the aultare before the throne of God; if teares of contrition, they are water of life to the dying and corrupting soules, they may purchase fauor and repeale the sentence, till it be executed as the example of *Exechias* doth testifie, but when the punishment is past, and the verdict performed in effect, their pleading is in vaine, as *Dauid* taught vs when his childe was dead, saying, that hee was likelier to go to it, than it by his weeping to returne to him.

*Apoc. 9.*

*1. King. 18.*

*2. King. 12.*

## *The triumphs ouer Death.*

Learne therefore to giue sorrow no long dominion ouer you. Wherefore the wise should rather marke than expect an end, meete it not when it commeth, doe not inuite it when it is absent, when you feele it do not force it, sith the brute creatures which (nature seldome erring in her course guideth in the meane) haue but a short though vehement sence of their losses, you should burie the sharpnesse of your griefe with the course, and rest contented with a kind, yet a milde compassion, neither lesse then decent for you, nor more then agreeable to your nature and iudgement, your much heauinesse would renew a multitude of griefes, and your eies would be springs to many streames, adding to the memorie of the dead a new occasion of plaint by your own discomfort, the motion of your hart measureth the beating of many pulses, which in any distemper of your quiet with the like stroke will soone bewray themselues sick of your disease: your fortune, though hard, yet is notorious, and though moued in mishap and set in an vnworthie lanthorne, yet your owne light shineth farre, and maketh you markeable: all will bend attentiu eye vpon you, obseruing howe you warde this blowe of temptation, and whether your patience be a shield of prooffe, or easily entred with these violent strokes. It is commonly expected, that so high thoughts which haue already climed ouer the hardest dangers shuld not now stowp to any vulgar or femal complaints: great personages whose estate draweth vpon them many eies, as they cannot but be themselues, so may not they vse the libertie of meaner estates, the lawes of Nobilitie not allowing



## *The triumphs ouer Death.*

allowing them to direct their deedes by their desires, but to limit their desires to that which is decent. Nobilitie is an ayme for lower degrees to leuell at markes of higher perfection, and like stately windows in the northeast roomes of politicke and ciuill buildings, to let in such light, & lie open to such prospects, as may affoord their inferiors both to find meanes and motions to heroicall vertues: if you should determine to dwel euer in sorrow, it were a wrong to your wisdom, and countermaunded by your qualitie, if euer you mind to surcease it, no time fitter then the present, sith the same reasons that hereafter might moue you, are now as much in force. Yeeld to Wisdom that you must yeeld to Time, be beholding to your selfe, not to time for the victory, make it a voluntarie worke of discretion that wil otherwise be a necessarie worke of delay. We thinke it not enough to haue our owne measure brimmed full with euill, vnlesse wee make it runne ouer with others miseries, taking their misfortunes as our punishments, and executing forraine penalties vpon our selues: yea disquiet mindes being euer bellows to their owne flames mistake oft times others good for ill, their follie making it a true scourge to them that how soeuer it seemed was to others a benefite. *Iacob* out of *Iosephs* absence sucked such surmises, as hee made his heart a prey to his agonies, whereas that that buried him in his owne melancholies raised *Ioseph* to his highest happinesse: if *Mary Magdalen* saide and supposed shee coulde haue suncke no deeper in grieffe than shee had already plunged her selfe, and yet that which she imagined the vttermost  
of

## *The triumphs ouer Death.*

of euils proued in conclusion, the verie blisse of her wishes. The like may be your errour if you cumber your minde with thinking vpon her death, which would neuer be discharged from cares, till death sen his hand to her acquittance, nor receiue the chartet of an eternall being, till her soule were presented at the sealing: I loathe to rubbe the scarre of a deeper wound, for fear of renewing a dead discomfort; yet if you will fauour your owne remedies, the maisterie ouer that griefe that springs from the roote, may learne you to qualifie this that buddeth from the branch, let not hir losses moue you that are acquainted with greater of your owne, and taught by experience to know how vncertaine this change is, for whom vnconstant fortune throweth the dice, if she want the woonted titles, her part is'noive in deede, and they were du but vpon the stage, her losse therein is but a wracke of wounds, in which shee is but euen with the height of princes, surpassing both hir selfe in them and the new honors of heauenly stile. If she haue left her children, it was her wish they shuld repay hir absēce with vsury; yet had she sent hir first fruits before hir as pledges of her own coming. And now may we say that the Sparrow hath found a home, and the Turtle Doue a nest, where she may lay her yonglings, enioying some, and expecting the rest. If she be taken from her friends, shee is also deliuered from her enemies, in hope hereafter to enioy the first out of feare of ever being troubled with the latter. If she be cut off in her youth, no age is vnripe for a good death; and hauing ended her taske, though neuer so short, yet shee hath liued

out

## The triumphs ouer Death.

out of her full time: Old age is venerable not long, to be measured by increase of vertues, not by number of yeares, for heauines consisteth in wisdom, and an vnspotted life is the ripenes of the perfectest age. Sap. 4. If she were in possibilitie of preferment, shee could hardly haue wanted higher then from whence shee was throwen: hauing beene bruised with the first, she had little wil to clime for a second fall: we might hitherto truly haue said; this is that *Noemi*, she being to her ende enriched with many outward, and more inward graces. But whether heereafter shee would haue bid vs not to cal her *Noemi*, that is, faire, but *Mara*, that signifieth bitter, it is vncertaine, sith she might haue fallen into the widows felicitie, that so changed her name to the likenesse of her lot. In-  
Ruth. 1. somuch that she is freed from more miseries then she suffered losses, and more fortunate by not desiring, then shee would bee by enioying fortunes fauours: which if it be not counted a follie to loue, yet it is a true happinesse not to neede, we may rather thinke that death was prouided against her imminent hatmes, then enuious of any future prosperities: the times being great with so many broiles, that when they once fall in labour, we shall thinke their condition securest whome absence hath exempted, both from feeling the bitter throwes, and beholding the monstrous issue that they are likely to bring forth: the more you tender her, the more temperate should be your griefe, sith seeing you vpon going, shee did but stepp before you into the next world, to which she thought you to belong more then to this, which hath already given you the most vngrateful congee.

D

Tacy

## *The triumphs ouer Death.*

They that are vpon remouing, send their furniture before them; and, you still standing vpon your departure, what ornament could you rather wish in your future abode than this that did euer please you? God thither sendeth your adamants, whither hee would draw your heart, and casteth your anchours where your thoughts should lie at rode, that seeing your loue taken out of the world, and your hopes disanchored from the stormie shoare, you might settle your desire where God seemeth to require them. If you would haue wished her life for an example to your house, assure your selfe shee hath left her friends so inherited with her vertues, and so perfect patternes of her best part, that who knoweth the surviuours, may see the deceased, and shall finde little difference, but in the nūber, which before was greater, but not better, vnlesse it were in one repetition of the same goodnesse: wherefore let your selfe at rest in the ordinance of God, whose works are perfect, and whose wisdom is infinite. The termes of our life are like the seasons of the yere, some for sowing, some for growing, and some for reaping, in this only different, that as the heauens keepe their prescribed periods, so the succession of times haue their appointed changes. But in the seasons of our life, which are not the lawe of necessarie causes, some are reaped in the seed, some in the blade, some in the vnripe eares, all in the end, this haruest depending vpon the reapers wil. Death is too ordinary a thing to seem any nouelty, being a familiar guest in euery house; and sith his comming is expected, and his arant vnknown, neither his presence should be feared,

## The triumphs ouer Death.

red, nor his effects lamented. What wonder is it to see suell burned, spice pounded, or snow melted: and as little feare it is to see those dead that were borne vpon condition once to die, she was such a cōpound as was once to be resolued vnto her simples, which is now performed: her soule being giuen to God, and hir body resorted into hir first elements, it could not dislike you to see your friend remoued out of a ruinous house, and the house it selfe destroyed and pulled downe, if you knewe it were to build it in statelier form, & to turne the inhabitant with more ioy into a fairer lodging. Let then your sisters soule depart without grieffe, let hir body also be altered into dust, withdraw your eies from the ruine of this cotage, & cast them vpon the maiestie of the second building, which *S. Paul* saith shall be incorruptible, glorious, strange, spiritual, and immortall: night and sleep are perpetuall mirours, figuring in their darknes, silence, shutting vp of senses, the final end of our mortall bodies, & for this some haue entituled sleep the eldest brother of death; but with no lesse conueniēce it might be called one of deaths tenants neare vnto him in affinity of condition, yea far inferior in right being but tenant for a time of that which death is the inheritance: for by vertue of the conuēlance made vnto him in Paradise, that dust we were & to dust we must returne: he hath hitherto shewed his signiorie ouer all, exacting of vs, not only the yearly, but hourly reuerence of time, which euer by minutes we defray vnto him: So that our very life is not only a memorie, but a part of our death, such the longer we haue liued, the lesse we haue to liue. What is

*resolued*

## *The triumphs ouer Death.*

the daily lessening of our life, but a continual dying: and therefore none is more grieved with the running out of the last sand in an houre glasse then with all the rest: so should not the end of the last houre trouble vs any more, of so many that went before', sith that did but finish course that al the rest were stil ending, not the quantitie, but the quality commendeth our life. The ordinarie gaine of long huiers being onely a great burthen of sinne: for as in teares, so in life the valew is not esteemed by the length, but by the fruit and goodnesse, which often is more in the least than in the longest. What your sister wanted in continuance, shee supplied in speede, and as with her needle shee wrought more in a day than manie Ladies in a yeare, hauing both excellent skil, and uo lesse delight in working: so with her diligence doubling, her endeuours, she won more vertue in halfe than others in a whole life. Her death to time was her birth to eternitie, the losse of this worlde an exchange of a better, one indowment that shee had being impaired, but many farre greater added to her store. *Mardocheus* house was too obscure a dwelling for so gracious an *Hester*, throwding royall partes in the mantle of a meane estate, and shadowing immortall benefites vnder earthly vailles. It was fitter that shee being a summe of so rare perfections, and so well worthie a spouse of our heauenly *Absoluerus*, should be carried to his court from her former abode, there to be inuested in glorie, and to enjoy both place and prehensinnce answerable to her worthines, her loue would haue beene lesse able to haue borne hir death, the your constancy to brooke hers,

311



## *The triumphs ouer Death.*

hers, and therefore God mercifully closed her eyes before they were punished with so grievous a sight, taking out to you but a newe lesson of patience out of your old booke, in which long studie hath made you perfect. Though your hearts were equally ballanced with a mutual and most entire affection, and the doubt insoluble which of you loued most; yet death finding her weaker, though not the weaker vessel, laied his weight in her ballance to bring her soonest to her rest: let your mind therefore consent to that which your tongue daily craueth, that Gods will may be done as well here in earth of her mortall body, and in that little heauen of her purest soule, sith his will is the best measure of all euents. There is in this worlde continuall enterchange of pleasing and greeting accident, still keeping their succession of times, & ouerraking ech other in their seuerall courses: no picture can be all drawen of the brightest colours, nor a harmonic onely consoorted onely of trebles: shadowes are needfull in expressing of proportions, and the base is a principall part in perfect musicke, the condition of our exile heere alloweth no vnmedled ioy; our whole life is temperate betweene sweete and sower, and wee must all looke for a mixture of both: the wise so wise: better that they still thinke of worse, accepting the one if it come with liking, and bearing the other without impatience, being so much maisters of each others fortunes, that neither shall worke them to excess. The dwarfe groweth not on the highest hill, nor the tall man looseth not his height in the lowest valley, and as a base minde, though most at ease,

## The triumphs ouer Death.

will be deiected, so a resolute vertue in the deepest distresse is most impregnable. They euermore most perfectly enioy their comfortes that least feare their contraries: for a desire to enioy carrieth with it a fear to loose; and both desire & fear are enemies to quiet possession, making men rather owners of gods benefits, then tenants at his wil: the cause of our troubles are, that our misfortunes happe either to vnwitting or vnwilling mindes; foresight preuenteth the one, necessitie the other: for he taketh away the smart of present euilles that attendeth their commings, and is not amated with any crosse, that is, armed against al, where necessitie worketh without our consent the effect shoulde neuer greatly afflict vs, grieve being bootelesse, where it cannot helpe, needlesse where there was no fault: God casteth the dice, and giueth vs our chance, the most we can doe, is, to take the point that the cast will affoord vs, not grudging so much that it is no better, as comforting our selues it is no worse. If men should lay all their euilles together, to be afterwards by equal portions diuided amongst them, most me would rather take that they brought, then stand to the diuision; yet such is the partial iudgement of selfe loue, that euery man iudgeth his selfe misery too great, fearing if he can find some circumstance to increase it, & making it intolerable by thought to induce it. When *Moses* threw his rod from him, it became a serpent ready to sting, and affrighted him, in so much as it made him to flee; but being quietly taken vp, it was a rod againe seruiceable for his vse, no way hurtfull. The crosse of Christ, & rod of euery tribulation seeming to threa-

## *The triumphs over death?*

ten stinging and terrour to those that shunne and  
eschew it, but they that mildely take it vp and em-  
brace it with patience, may say with *David*, thy rod Psalme 112.  
and thy staffe haue been my comfort. In this, afflic-  
tion resembleth the Crocodile, she, it pursueth and  
frights, followed, it flieth and feareth, a shame to the  
constant, a tyrant to the timorous. Soft mindes that  
thinke only vpon delights, admit no other confide-  
ration; but in soothings things becom so effeminate,  
as that they are apt to bleede with euery sharpe im-  
pression. But hee that vseth his thoughts with ex-  
pectation of troubles, making their travell through  
all hazards, and opposing his resolution against the  
sharpest incouners, findeth in the prooffe facilitie of  
patience, and easeth the load of most heauy cum-  
bers: we must haue remprall things in vse, but e-  
ternal in wish, that in the one neither delight exceed  
in that wee haue no desire in that wee want: and in  
the other our most delight is here in desire, and our  
whole desire is hereafter to enioy. They straighten  
too much their toyes, that draw them into the reach  
and compasse of their senses, as if it were no facilitie  
where no sense is witnes, whereas if we exclude our  
passed and future contentments, pleasant pleasures  
haue so fickle assurance, that either as fore stalled be-  
fore their arriuall, or interrupted before their ende,  
or ended before they are well begunne: the repe-  
tition of former comfortes, and the expectation of  
after hopes is euer a reliefe vnto a vertuous minde,  
whereas others not suffering their life to continue  
in the conueniences of that which was and shall be  
diuided, this day fro yesterday, & to morrow, & by  
forget-

## *The triumphs ouer Death.*

forgetting al, and forecasting nothing, abridge their whole life into the moment of present time: enioy your sister in your former vertues, enioy her also in her future meeting; being both titles of more certaine delights, than her casuall life could euer haue warranted. If we wil thinke of her death, let it be as a warning to prouide vs, sith that that happeneth to one, may happen to another: yea none can escape that is common to all. It may be that blow that hit her, was meant to some of vs, and this missing was but a prooffe to take better aime in the next stroke: if we were diligent in thinking of our own, we should haue little leasure to bewaile others death: when the souldier in skirmish seeth his next fellow flaine, he thinketh more time to looke to himselfe, the to stand mourning a haplesse mischance, knowing the hand which sped so neere a neighbour, cannot be far from his own head. But we in this behalfe are much like the seely birds, that seeing one sticke in the lime bush, struiuing to get away, with a kind of native pittie are drawen to goe to it, and to rush themselues into the same misfortune; euen so many of their friends decease by musing on their lot, wittingly suffer of too much sorrow, that sometimes they make mourning their last decease: but slippe not you into this toile, that hath taken none but weake affecti<sup>o</sup>ns, holde not your eies alwaies vpon your hardest happes, neither bee you still occupied in counting your losses. There are fairer partes in your bodie than scarres, better cie-markes in your fortune then a sisters losse; you might happilie finde more comfort left than you would willingly loose. But that  
you

### The Triumphs over Death.

you haue already resigned the solaces of life; and shunned all comforts into the hopes of heauen; yett sith there is some difference betwene a purpose and prooffe, intending and performing; a subdued enemy being ouer ready to rebell when he findeth mighty helps to make a parric. It is good to strengthen reason against the violence of nature, that in this and like cases will renewe her assaults; it was a forcible remedie that hee vsed to withstand the conceit of a most lamentable occurrent; who hauing in one ship lost his children and substance, and hardly escaped himselfe from drowning, went presently into an hospital of leazars, where finding in a litle roome many examples of great miseries, hee made the smart of others sorres a lenatiue to his owne wound: for besides that, as lownesse & pouerty was common to them, they had also many cumberes priuate to themselves, some wanting their senses, some their wits, other their limmes, but all their health; in which consideration he eased his minde, that fortune had not giuen him the greatest fall. If God had put you to *Abrahams* triall, commaunding you to sacrifice the hope of your posterities; and to be to your onely sonne an author of death, as you were to him of life. If you had bierried in the streights of *Iephthas* bitter deuotions in bruising his sword in his owne daughters blood, and ending the triumphs ouer his enemies with the voluntarie funeralles of his onely offspring; yett sith both their liues and their labours had bin gods vndecomable debt; your vertues ought to haue obeyed mangre all incounters of carnal affection. And how much more in this case should you

E  
incline

## *The triumphs ouer Death.*

incline your loue to Gods liking; in which he hath receiued a lesse parte of his owne, and that by the v-  
suall easiest course of natures lawes. Let God strippe  
you to the skinne, yea to the soule, so hee stay with  
you himselfe: let his reproch be your honour, his  
pouertie your riches, and he in lue of al other friends.  
Thinke him enough for this world, that must be all  
your possession for a whole eternitie: let others take  
their carefulnes with borrowed pleasures, not bred  
out of the true roote, but begged of external helps,  
They shall still carry vnquieir mindes, easily altered  
with euerie accident, sith they labor not any change  
in their inward distempers. But by forgetting them  
for a time by outward pastimes, innocencie is the  
only mother of true mirth, and a soule that is owner  
of God, will quietly beare with al other wants, no-  
thing beeing able to empouerish it but voluntarie  
losses. Beare not therefore with her losses, for she  
is won for euer, but with the momentarie absence  
of your most happie sister, yea it can not iustly be  
called an absence: many thoghts being daily in par-  
lee with her, onely mens eies and eares vnworthie  
to enioy so sweete an object, haue resigned their in-  
terest, and interested this treasure in their hearts, be-  
ing the fittest shrines for so pure a Saint, whome as  
none did know but did loue, so none can now re-  
member with deuotion. Men may behold her with  
shame of their former life, seeing one of the frailer  
sexs honour her weakenesse with such a traine of  
perfections. Ladies may admire her as a glorie to  
their degree, in whom honour was portrayed in his  
full likenesse, grace hauing perfected natures first  
draught



## The triumphs over Death.

draught with all the due colours of an absolute vertue: all women accept her as a patterne to immitate her gifts and her good partes, hauing beene so manifested, that euen they that can reach the finest strengths may themselves take newe workes out of this sampler. Who then could drinke any sorrowe out of so cleere a fountaine, or bewaile the estate of so happie a creature, to whom as to bee her selfe, was her praise, so to bee as she is, was her highest blisse? You still floate in a troublesome sea, and you find it by experience a sea of danger, howe then can it pittie you to see your sister on shoare, and so safely landed in so blisseful an harbor? Sith your *sister* hath wrought the glorious exploit against her ghostly enemies, for the accomplishing whereof she came into the dangerous campe and warrefare of this life, you may well give her leaue to looke home to her *Bethulia* to solemnize her triumph with the spoiles of her victorie: yea you should rather haue wished to haue bene Porter to let her in, than mourne to see her safe returned. For so apparant hazardes shee carried a heauenly treasure in a earthlie vessel, which was too weake a treasure for so high riches, sinne creeping in at the windowe of our senses, and often picking the lockes of the strongest hearts. And for this it was laide vp in a surer, to the which the heauens are walles, and the Angelles keepers. She was a pure fish, but yet swimming in muddy streames, it was now time to draw her to shoare, and to employ the inwards of her vertues to medicionable vses, that laid on the coles of due consideration, they may draw from our thoughts the Deuilles suggestions, 1. Cor. 4

E 2                      and

## The triumphs ouer Death

**Ioh. 6.**

**Math. 13.**

**Luke. 19.**

**Ioh. 1.**

and applied to their eies, which are blinded with the dung of flying vanities, the slime of their former vanities may fall off, and leaue them able to behold the cleare light, the base shell of a mortall body was vnfit for so pretious a Margarite; and the Jeweller that came into this world to seeke good pearles, and gaue not onely all he had, but himselfe also to haue them, thought now high time to bring her vnto his bargain, finding her growen to a Margarites full perfection. She stood vpon too lowe a ground to take view of his Saviours much desired countenance, and forsaking the rambles with *Sarben*, she climed vp into the tree of life; there to giue her soule a full repast of her beauties. She departed with *Iephthas* daughter from her fathers house, but to passe some moneths in wandring about the mountains of this troublesome world, which being now expired, she was after her pilgrimage by covenant to returne to be offered vnto God in a gratefull sacrifice, and to ascend out of this desert like a steme of perfume out of burned spices, Let not therefore the crowne of her vertue be the foile of her constancie, nor the end of her labours a renewing of yours. But sith God was well pleased to call her, she nor displeased to go, and you the third wish to make a triple cord; saying, Our Lord gaue, and our Lord tooke away,

as it hath pleased our Lord, so hath it fallen

out: the name of our Lord

**FINIS.**



*Clara Ducum soboles superis nata sedibus hospes,*

*Clausa in offensorum amite paratam*

*Dotibus ornauit, superant moribus ortum,*

*Omnibus vna prior, par fuit vna sibi:*

*Lux gentis in primo generis lux inclita virtus,*

*Veritasque fuit mens generosa decus.*

*Mors muta at properata dies et damque relinquit,*

*Prolem matre verum contingit fore genus,*

*Occidit a se vitam vult hic occasus in ortum,*

*Vinat, ait occasus non recidit a vices.*

21111

**O**F *Howards* stemme a glorious branch is dead,

Sweet lights eclipsed were at her deccase:

In *Buckhurst* line thee gracious issue spread,

She heuen with two, with four did earth increase

Fame, honour, grace, gaue ake vnto her breath,

Rest, glorie, ioyes were sequels of her death,

Death aymed too high, he hit too choise a wight,

Renowned for birth, for life, for liuely parts,

He killd her cares, he brought hir woorths to light,

He robd our eies, but hath inricht our hearts:

Let let out of her Arke a *Noyes* doue,

But many hearts were Arkes vnto her loue,

Grace, Nature, Fortune did in her conspire  
To shew a proofe of their vnited skills:  
She Fortune euer false did soone retire,  
But double Grace supplied false Fortunes ill:  
And though she raught not to her fortunes pitch,  
In grace and vertue few were found so rich.

Heauen of this heauenly Pearle is now posselt,  
In whose luster was the blaze of honours light:  
Whose substance pure of euery good the best,  
Whose price the crowne of vertues hiest right,  
Whose praise to be her selfe, whose greatest blisse  
To liue, to loue to be where now she is.

FINIS.

*Tho: Ham: the*



